Vol I No 1

PASTORAL LIFE

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FEATURES

WINNING MORE CONVERTS
John A. O'Brien, Ph.D.

MODERN FORMS OF APOSTOLATE
Theodore J. Vittoria, S.S.P.

SYMPATHY MISDIRECTED
A. William Meyers

SEMINARY MEMOIRS
Francis E. Nugent

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A PUBLICATION FOR PRIESTS

NOVEMBER - DECEMBER, 1952

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Editorial Statement

PASTORAL LIFE is intended principally as a pastoral aid for priests, and designed to focus attention on the practical problems of their daily ministry. We cherish the hope of offering matter-of-fact treatments of subjects in the forefront of the pastor-of-souls' mind. We feel this challenging aim is best achievable by welcoming and soliciting original contributions from members of the clergy proximately concerned with such problems. Even though such offerings may occasionally lack in literary consummativeness, they will more than make up for it in vitality and down-to-earth practical realism.

As a matter of general norm, we do not purpose to come to grips with theoretical and abstract phases of dogma, moral or worship. If exceptionally such entries should find their way into these pages, it would be on the assumption that the articles supplement in some definite way the general aims of this bi-monthly.

We confine ourselves to no specific field directly or indirectly concerned with the priest's ministry. We claim no exclusive mission for the issuance of PASTORAL LIFE. In many respects it will bear no distinctive feature (for edification, that is). In a certain sense it may even seem repetitious, trespassing stampeded ground of more proficient reviews—which PASTORAL LIFE is not. Nevertheless, we endeavor to make it a distinguishable auxiliary in the busy everyday life of the priest.

At the same time, we do not beg your lenience of judgment for ever digressing from our chosen path; nor do we preclude helpful suggestions to bring this periodical more serviceably within the scope of its publication.

We undauntedly, yet cordially, beg your trust in this new venture. Thank you.

THE EDITOR

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PASTORAL LIFE

A PUBLICATION FOR PRIESTS

VOL. I, NO. 1 November - December, 1952

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The Society of St. Paul

The Press, Radio, Motion Picture and Television are perhaps the most ingenious inventions ever created by man and inspired by God. Almost every human being in every part of the world is influenced at one time or another by these media of communication.

As units of information capable of reaching and influencing large masses of human beings, they present unparalleled potentialities. They can spread truth, good, religion: they can plant the rich seeds of culture, diffuse knowledge, make known the sciences and the arts. Much more, they present the most effective means of spreading and propagating the Gospel.

At the same time, there are no more devastating instruments for spreading every sort of error and heresy, for perverting minds and causing disorder, for skillfully swaying masses of human beings from the paths of grace, truth and light than these media of communication. It is sad that the enemies of God and the Church are the first to develop the vast possibilities of the Press, the Radio, the Motion Picture, and of late, Television. Indeed, one of the tragedies of our day is that these powerful vehicles of thought and learning are used more by the children of darkness to spread their evil than by the children of light to spread their truth.

It was these thoughts that spurred the formation of the SOCIETY OF ST. PAUL and the grouping together of dedicated men who would labor in making the modern media work for God's glory and the good of souls.

That this timely apostolate fills a definite need of the day cannot be denied, particularly when one realizes how much spiritual havoc is wrought by these potent but often misused channels of information.

The members of the SOCIETY OF ST. PAUL are Priests and Brothers. They receive their religious and scholastic training, along with particular preparation for their future apostolate, in the seminaries, novitiates and other houses of formation of the Society. Each member binds himself by the simple vows of religion, namely, poverty, chastity and obedience, to (1) secure his own personal sanctification and (2) work for the salvation and good of other souls through the modern media of communication.

St. Paul Films

While the SOCIETY OF ST. PAUL has primarily concentrated in establishing its Press and Publishing Divisions in its foundations throughout the world, plans were formulated to enter the motion picture field.

The Society launched into this new phase of apostolate by producing in its own studios in Rome several professional productions, the most recent being a technicolor presentation of the life of the Blessed Virgin (now available in this country), and a film dramatization of the Catechism. In Tokyo, the Society supervised the production of "The Bells of Nagasaki," a film saga which has enjoyed notable success.

In September of 1951, a Film Division (under the name of ST. PAUL FILMS) was formed in the United States. Though beginnings have been humble and trying, the work of organizing the Division has progressed steadily and a future bright with possibilities looms.

At present a library of popular and quality film programs is gradually being built up as a service to religious, educational, social and charitable institutions seeking dependable and wholesome film entertainment. Already a number of spiritual, dramatic, comedy and musical themes are available for showings. Rental fee has been retained as low as possible to cover at least absolute operating costs.

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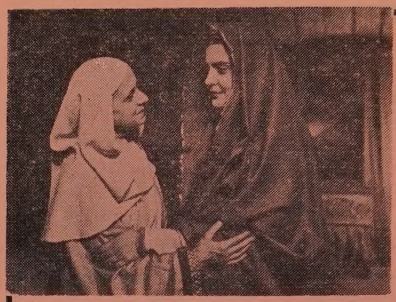

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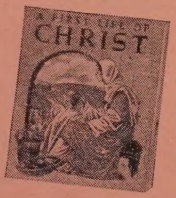

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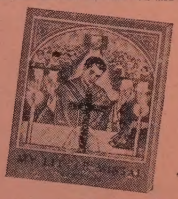

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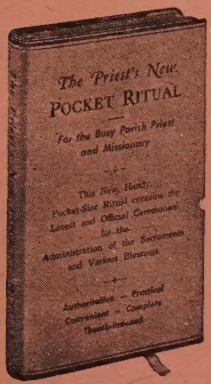

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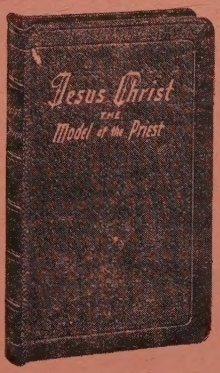

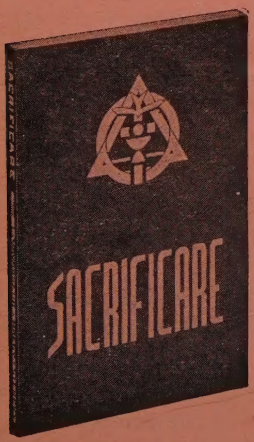

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SPECIAL - IN THIS ISSUE:

Father John A. O'Brien —

➔ WINNING CONVERTS: ". . . The true priest will so organize his work that several hours each day will be spent in the divinely appointed task of fishing for souls. . . Moribund, if not dead, is that parish whose pastor sits supinely in his well-upholstered chair, waiting for people to come to him. . . Not only is action essential but it must be carefully planned. . . In a survey conducted a few years ago with the help of the chancery offices throughout the country, we found one of the parishes credited with the staggering total of 440 converts in one year — the largest number reported by any parish in America! . . . Here's how it was done. . . "

➔ *Father O'Brien writes: "The article will give, I think, practical detailed guidance to all priests, enabling them to increase greatly the fruitfulness of their convert work. . . . Incidentally, this is just the type of article which will meet the needs of priests who have written to me from all parts of the country, asking how they would go about the establishment of an Inquiry Forum and thus win a goodly number of souls."*

IN THE NEXT ISSUE

Rev. John A. O'Brien ("Winning Converts") will present his second installment dealing with practical phases of the convert apostolate.

Rev. Leo J. Trese (author of "Vessel of Clay") discusses the effectiveness of a monthly day of recollection for priests.

PASTORAL LIFE

VOL. I, NO. 1 November - December, 1952

WINNING MORE CONVERTS

THE METHODS WHICH NEVER FAIL

Rev. John A. O'Brien, Ph. D.
The University of Notre Dame

ONE DAY when Jesus was walking along the shores of the Sea of Galilee He saw Simon and his brother Andrew, casting their nets into the sea. "Come, follow me," said Jesus, "and I will make you fishers of men." Thus did Christ disclose to them the essential function of the ministry to which He was calling them. They were to be "fishers of men." No better phrase has ever been coined to describe the authentic nature of the priestly ministry.

FATHER O'BRIEN of the University of Notre Dame has authored numerous articles, pamphlets and books dealing with various phases of the convert apostolate. Among his more well-known titles are *The Faith of Millions, Techniques for Convert Makers, Road to Damascus, Where I Found Christ.* The above is the first of a series of articles to appear in coming issues of this magazine, treating some practical aspect of the convert work.

Fishing for souls must not, therefore, be left to the whim of the moment or to the accidental circumstance of having nothing else in particular to do. It must be integrated into the work of each day; indeed, it must be made the heart of the daily ministry, from which all other activities radiate. It is vastly more important than the many other details which clutter up our day and leave us at its close wondering what we have accomplished.

The true priest of Jesus Christ will so organize his work that several hours each day will be spent in the divinely appointed task of fishing for souls. This means that he will leave his Rectory and go out into the highways and byways

to search for the lost, the strayed and the stolen. He will wear out his shoe leather going from house to house to find them.

Moribund, if not dead, is that parish whose pastor sits supinely in his well-upholstered chair, waiting for people to come to him. With myriad hands the world is beckoning them hither and thither. Neon lights blaze their advertisements, store windows lure, and the radio blares the wares of a thousand merchants competing feverishly for the attention of the public. This is the competition which the pastor of souls must meet and he can meet it only with action.

Action Needed

While seclusion and quiet are appropriate for the cloistered contemplative, action is demanded of the pastoral ministry. The keynote of their ministry was sounded by the divine Master when He said: "The Son of man is not come to be ministered unto, but to minister." Prayer, of course, is necessary; but for the pastoral clergy no amount of prayer can dispense with the need for action. Vigorous, tireless, zealous, prayerful, apostolic action constitutes the heart of the pastoral ministry; lacking this, it is but a corpse.

Not only is action essential but it must be carefully planned. The priest intent upon winning souls for Christ should work out with care his daily schedule, devoting at least two hours to convert work. Much of this should be spent in looking up prospective converts and fallen-aways. The latter, as every survey indicates, are much more numerous than has been generally surmised. The reclaiming of the lapsed must be made part and parcel of every convert campaign.

There are two things which every priest should do if he wishes to have his convert apostolate yield the most abundant fruit: (1) conduct an Inquiry Forum two or three times a year and (2) organize his laity to recruit the maximum number of prospects.

During the past forty years we have conducted numerous surveys to ascertain the parishes receiving unusually large numbers of converts. Almost without exception such parishes turned out to be the ones with flourishing Inquiry Forums. Only by such systematic group instruction could they have received so many people year after year into the Church.

In a survey conducted a few years ago with the help of the chancery offices throughout the country, we found one of the parishes, St. Charles Borromeo in New York, credited with the staggering total of 440 converts in one year—the largest number reported by any parish in America. This merited a personal visit to see how so many souls were won for Christ.

The Secret

When we came into the neighborhood of St. Charles in Harlem's teeming tenement district, we could not help but notice the difference in spiritual climate, in warmth and friendliness: hats were tipped by men and boys on the street, men and women from upper windows and from doorways called out friendly greetings. Monsignor William F. McCann was the pastor and it was an inspiring story he narrated to us.

When he assumed charge in 1933 there were 318 parishioners in St. Charles and its subsidiary church, St. Aloysius. When we visited there the total had skyrocketed to 6,500 in the two. The difference represents an average over all the years of about 440 converts annually.

The secret? The systematic use of the Inquiry Forum. The course of instruction is divided into 28 sessions, the last three of which cover examinations, rehearsal for Baptism, and Baptism itself. The other sessions are all hour-and-a-half classes, held twice a week, Monday and Thursday nights. The entire course takes over three and a half months to complete and is given three times a year.

Monsignor McCann sent out thousands of invitations to the churchless families in the neighborhood. The invitation read: "You are cordially invited to attend the Catholic Church anytime you may wish to come. Our Church is always open.

"The priests will do everything possible to make you feel at home and will gladly explain anything you may wish to know.

"If you think you might be interested in becoming a Catholic you should give your name and address at the Church or Rectory.

"The priests will gladly tell you all you have to know about God and His Church.

"You will find it most interesting —simple and enjoyable."

Enclosed was a card which read: "I am interested in becoming a Catholic.

Name ..... Address ....."

In addition to mailing out thousands of such invitations, Monsignor McCann, his curates and parishioners called at hundreds of homes to extend in person this gracious invitation. We saw the Inquiry Forum in operation and were pleased to observe the generous use made of pictures, charts and films. The monsignor even got out a simplified version of the catechism to bring it more easily within the ken of the instructees.

"That's the Formula"

"We would have received but a tiny fraction of our converts," commented Monsignor McCann, "if we had waited for people to knock at

the Rectory door and apply for instruction. We had to go out after them, day in and day out. We never let up. And, of course, we had to use the group method of instruction.

"We found out," he continued, "that they liked it. Furthermore, it enabled them to meet their future fellow parishioners and helped to form the **esprit de corps** so essential for every vigorous parish. It was God's grace, of course, plus wearing out great quantities of shoe leather and the Inquiry Forum which enabled us to rehabilitate St. Charles and St. Aloysius when they were on their last legs. That's the formula for winning large numbers of converts in every parish. If we will do our part," he concluded, "God will do His."

The experience of the Church of the Gesu' in Milwaukee offers striking corroboration of the truth of Monsignor McCann's formula. For almost a decade the Jesuit Fathers have been conducting an Inquiry Forum and they have seen the annual number of converts mount from 50 to 180 — probably the largest yearly total received by any white parish in the country.

On two nights in every week of the year the Inquiry Forum lectures are given to a large audience of Catholics and non-Catholics. The former are encouraged to attend to deepen their knowledge of the Faith and thus be able to explain it to others. The latter are invited to attend with the assurance they are under no obligation at the end of the course to embrace the Faith. Each Inquiry Forum lasts three months, thus enabling the Fathers to offer four complete courses of instruction each year.

"One summer," reported Father W. J. Grace, S. J., "we discontinued the lectures, thinking that the people would attend in greater numbers in the fall. We found that there was, however, no appreciable increase. So we have gone back to the original plan of four Inquiry Forums. The attendance during the summer is smaller, netting about 28 converts instead of the customary 50. But there is a marked advantage in having the lectures at a definite time, twice a week, every week in the year, and the total is always greater when four complete courses of instruction are given."

Recruiting Prospects

The fruitfulness of the Inquiry Forum depends upon the success of the efforts to recruit a good attendance. Announcement of the approaching Forum should be made at all the Masses on the three preceding Sundays. On the first of those Sundays it is well to preach a sermon setting forth the duty of the laity to participate in the convert apostolate, especially by

bringing their churchless friends and neighbors to the Forum lectures. If this is done, and examples are cited, showing how lay men and women have interested several of their non-Catholic friends in such instruction courses, the priest will always have a sizeable audience on hand.

In addition, notices should be inserted in newspapers, ads should be run, posters should be printed and displayed at strategic points throughout the neighborhood. The lectures should be announced as expositional and non-controversial, seeking to bring the guidance, joy and inspiration of Christ's saving truths to those with no definite or active church affiliation. The newspaper notice will reach persons who would not otherwise be contacted because neither the pastor nor his parishioners had any inkling of the person's interest.

In conducting Inquiry Classes at the University of Illinois for almost 25 years we can scarcely ever remember not finding some person, of whose existence we had no knowledge, turning up at the first meeting. He would explain his presence by saying that he had seen the item about the lectures in the daily newspaper and needed just such an invitation to satisfy an eagerness of long standing to know more about the Catholic religion. The presence of even one such prospect is sufficient to justify the time and effort to prepare an appropriate news item for the public press.

Organization Important

Most important of all is the organization of a group of zealous, "live-wire" parishioners, men and women, to recruit prospects in a systematic manner. Such a group of thirty to forty people should be called together a month before the launching of the Inquiry Forum and be requested to pool suggestions as to likely prospects and the individuals most suitable to make the approach. They should meet with the pastor weekly to report on the progress they are making and to share with one another the benefits of their experience. Some individuals will bring three or four; exceptional is the individual who can't recruit at least one.

It is well for the priest to set the example by calling at a number of homes and inviting the members to the Forum. More effective in stimulating the zeal of the recruiters than any "pep" talk is the example of the pastor in doing what he is requesting the parishioners to do. Furthermore, the experience he thus gains will enable him to guide the others more effectively in their own canvassing.

It is advisable for the parishioners to come with their non-Catholic friends, sit beside them during the lecture, and help in every way to make them feel at

home. Incidentally, their attendance at the complete course of instruction will not only deepen their knowledge of their holy Faith but will also make them more articulate in explaining it to others.

Use a Book

Experience has shown that it is well to follow a book explaining the faith and to put a copy in the hands of each non-Catholic gratis as well as to provide each Catholic with a copy at cost price. This ensures a systematic presentation of every doctrine of the Church in logical sequence and enables the members to secure a richer background, thus enabling them to follow the lecture more easily. Many like to read the subject matter in the privacy of their own homes and to re-read passages which are not immediately clear.

Dangerous indeed is it, particularly for young priests, to walk into a class, prepared to give an abstract lecture such as they heard at the seminary. It is likely either to go over the heads of the audience or to be so theoretical that they see little of practical value or help in it. The priest must try to realize the limitations of most of his auditors and to show them how religion will help them in their daily lives as well as to enable them to gain life everlasting.

"Father," said a woman to us recently, "my husband, Tom, a carpenter by trade, is losing interest and doesn't feel like going to any more instructions. He has gone five times so far and the young priest has given him each time a different proof for the existence of God. Tom had no question about God's existence and feels the young priest is missing the bus."

This is a sure way to fumble an excellent opportunity to win a convert for Christ. Such a topic need not be discussed at all when the inquirer already firmly believes in God. Apparently the young levite, fresh from the seminary, was hurling at the bewildered carpenter each of the five Thomistic proofs, oblivious that he was dealing with a theist and not an atheist.

Mighty Allies

Many good manuals of instruction are now available. In a day when people are reading magazines and books of every sort, it is a great mistake not to put a copy in the hands of each inquirer and ask him to read it through once or twice until he understands every doctrine thoroughly. Why try to throw the whole burden upon one's vocal cords when it might be shared with a book to the immense advantage of all?

The following books have proven serviceable in the instruction of thousands: **Father Smith Instructs Jackson, What's the Truth about Catholics?** and, especially for those

with a high school education or its equivalent, **The Faith of Millions.**

Priests and lay leaders will find many helpful pointers on the recruiting and the instructing of converts in the following four symposia: **The White Harvest** (recently reprinted by The Newman Press), a pioneer classic commended by Pope Pius XI and Pope Pius XII, **Winning Converts, Sharing the Faith** and **Sharing Christ** which is shortly to emerge from the Macmillan press.

Embodied in these four books are all the methods developed by the most successful convert makers in the English-speaking world. They should be on the desk of every priest who wants to have his convert labors bear the richest fruit. The excellent monthly release, **Techniques for Convert-Makers** (Paulist Press) brings reprints of helpful articles from the pens of both priests and laymen.

Re-enforcing the manual of instruction and bringing its lessons to life are the following books of convert stories as told by the converts themselves: **The Road to Damascus, Where I Found Christ, Paths to Christ,** and soon to issue from the McGraw-Hill press, **The Way to Emmaus.** It is well to ask each instructee to read one such book. Fortified by such mighty allies, every priest will be able to cast his net into the deep and to pull in a copious draft of souls for Christ. Thus will he fulfill the essential purpose for which Christ calls every priest—to be a "fisher of men."

PRODUCT OF PRAYER

In modern manufacture great importance is placed upon the efficiency of workmen, of machinery, of methods. The whole work of the spiritual life is the product of prayer. The success of that spiritual life will be measured by the efficiency of prayer. Shall we be unskilled in the use of our only tool?

Modern Forms of Apostolate

Rev. Theodore J. Vittoria, S. S. P.

AN APOSTOLATE is the blossoming of a true charity toward God and souls. It is the fruit of an intense interior life. It supposes a heart inflamed; a heart that can neither contain nor quench the apostolic fire within. Because of this, it diffuses itself and unfolds the meaning of every form of activity consonant with the specific mission of the Church.

In our day, it is enjoined primarily upon the clergy to engage their efforts in an extraordinary apostolate for souls, compatible with the particular requirements of the times and concerned with "the restoration of all things in Christ." It was the late and zealous Emmanuel Cardinal Suhard who wrote: "The children of light are too often less clever than the sons of darkness. This condition does not spring from any precept of the Lord. To be late with an idea may be a fact; it is not a virtue."

In order to follow the surer and safer path in treating the modern forms of apostolate, it is essentially important to recall to mind the teaching of the Vicar of Jesus Christ. In his Exhortation to the Clergy on the development of holiness in the priestly life, he establishes, on the one hand, the bases of an extraordinary apostolate; on the other, he bids us accept its challenges courageously. However, he fixes certain barriers and determines positive norms, so that this religious enterprise may bear profitable spiritual results—both for the one engaging in it and for those toward whom it is directed. The Holy Father thus states:

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In modern life there are a number of situations and problems presented in a way demanding more diligent investigation and earnest concern. It is Our intention, therefore, to exhort all priests, and especially bishops, to employ their utmost solicitude in promoting whatever answers the needs of the times, and to lead back those who stray from the right path of truth, goodness, and virtue.

. . . You are already aware that among priests, especially those less buttressed by sound doctrine and of less devout lives, a certain spirit of innovation is being diffused in an ever more perturbing manner. Novelty is never in itself a criterion of truth. It can be worthy of praise only when it confirms truth and leads to righteousness and virtue. The age in which we live suffers from serious errors indeed.

THE PRESS AND SCREEN

In the Church we have the ordinary oral and written teaching contained in Tradition and the Bible. Thus, we have the spoken as well as the written word of God. The press, as an apostolate, has for its object faith, morals, and cult as widely envisioned goals. Its inspiration is in the doctrine of the Church; the remote founts being Scripture and Tradition. The Fourth Estate envisages every human: faithful and infidel, as well as every level of learning. The priest is its ordinary minister; every Catholic capable of wielding the pen, its extraordinary minister.

The press commands wide influence. It is not so much the heresiarchs or the originators of false systems that we have to fear, as those publishers of lewd and lascivious pulps that poison minds and hearts. It has been said that "A good or evil, truthful or untruthful, virtuous or corruptive press in a free nation is mighty. It creates public opinion and regulates customs. If good, it fortifies the family and the school; if evil, it destroys them. It ruins or upholds governments; it decides on peace or war."

After having spoken of the "omnipotence" of the press, Pius XI said: "This word barely expresses the reality of the situation."

In his Encyclical, "Vigilanti cura," Pius XI states: "These potent arts of communication, which can be of great usefulness in the field of education if guided by sound principles, are too often subjected to the incentive of evil passions and to the uncontrolled desire for gain. . . The influence of the screen lies in this: that it transmits information with the aid of pictures. But today the image has been supplemented with the spoken word, music, color, and many other appealing features." The Holy Father thus concludes: "It is therefore an unconditional necessity of our day to be vigilant and to labor."

The problem would be solved at its roots if we could have productions impregnated with Christian principles. Our praise will never be overabounding for those who have dedicated themselves to the express purpose of elevating films to the ideals of education and to the urgent demands of a Christian conscience. In this regard it is also well to remember the cogent words of Pius XII: "When we think, on the one hand, of the revolting material that finds its way into our newspapers and periodicals . . . and, on the other, of the inconceivable eccentricity of parents who encourage their children to engage in questionable forms of entertainment, We are shocked and indignant . . . Thanks be to God that in some nations Catholics are laboring constructively and with encouraging success for morality in the field of public entertainment."

RADIO

Radio supplements the press, though it is unable to replace the latter. It has been defined as "The sower of good and evil that casts its seed all over the world." Programs give ample evidence of this. Its function is of inestimable value and even somewhat indispensable in our day. Nevertheless, it is burdened with weighty responsibility.

Dangers. Radio programs enter the home in the form of the spoken word. They share the intimacy of every family circle. There are very few people who tune in to only certain selected programs. Its listeners range from the levels of childhood to full maturity. What is the result if programs are not entirely guileless? Grave occasions of sin for the weak. If the one at the microphone lacks a sense of self-respect, much less is he concerned with the legions of his unseen and unknown audience.

Apostolate. The greatest of our Saints would doubtlessly take to the airwaves today to launch fervently their message of truth, justice, and peace. It is impossible to be unmindful of the command of Christ: "Preach the Gospel to every creature. What I tell you in secret, proclaim from the housetops." It was reserved to our time to actuate the divine injunction: "My word shall be preached throughout the entire world."

TELEVISION

Television, the latest and probably the most powerful technical achievement of our age, combines the advantages as well as the dangers of both radio and screen, eclipsing the aforementioned media for reasons easily recognized. Countless televiewers are at the mercy of a single or, at the most, a handful of studio technicians on whom falls the responsibility of channeling wholesome telecasts

with consideration for decency and good taste. A few years from now television will have invaded the homes of even the very poor. Unquestionably, the whole world and every conceivable phase of human living will be projected into millions of homes. Even the movie industry fears the future of television, though for reasons decidedly different from ours. Imagine, if you can, the tremendous force for good in television!

In any event, two present-day snares are in evidence. The first is solely to preach **against** the press, radio, screen, and television.—We cannot afford to be backward! The Church fears only ignorance and false science. The mighty modern media here treated are the most effective disseminators of evil; but they can likewise be the most prolific propagators of good. The second danger is to postpone interest and action in the press, radio, screen, and television until they have been mastered and exploited by the untiring efforts of the adversary.—The preventive method should immediately stir us to the assault! It is better to anticipate sin than lament it; better to forestal disease than cure it; better to sow the good seed than permit the growth of cockle only to have to uproot it later on. Let the good newspaper, the wholesome radio program, the uplifting film, the blameless telecast blaze the trail. Let truth take the initiative, and then we may live to see error strikingly checked. Remedies, at best, are only half measures.

As a final exhortation to the clergy to complement their formal and ordinary apostolate with the extraordinary, Pope Pius XII says: "Enlighten the minds, guide the consciences, comfort and sustain the souls struggling with doubt and travailing in sorrow. To these forms of apostolate add also those others which today's needs make imperative."

(The above article is based on an address delivered at one of the sessions of the historic Congress of Religious held in Rome during the Holy Year.)

When I seem to have lost something which is very precious, and to which I am strongly attached, I believe that God has taken it to perfect and enrich it and return it to me, if not in this life, surely in heaven.

A More Intensified Eucharistic Life

THIS WORLD of ours needs to be refashioned from its very foundations. It must be transformed from brute to human, from human to divine—according to the infallible designs of the Creator.

But which is the most reliable course to pursue in order to actualize this? The way of the Eucharist!

Christ himself clearly states so in the Gospel: "Without me you can do nothing. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me. I am the Vine; you are the branches. He that abideth in Me and I in him, the same beareth much fruit, for without Me you can do nothing." (John XV, 45)

It is question of a new resurrection and a new Pentecost: the sanctification of the world. As imposing as human measures may be, they do not serve to produce the supernaturalized man. Such a being can be effectuated only in and through the person of Christ living and operating in the Eucharist: "I am the resurrection and the life."

Pope Pius XII affirms: "The reeducation of humanity will bear fruit solely if it is spiritual and religious. Consequently, it must proceed from Christ as its indispensable source."

Knowing of the lack of adequate human agencies, we need to intensify our efforts for a more ardent Eucharistic pastoral life. It is the Chief Pastor himself who speaks thus, in the name of God: "Let every parish church become a most fervent centre of Eucharistic devotion and sacramental living."

The Eucharistic Master is the only physician who can truly cure souls of the lethargy of spirit, the

anemia of will, and the coldness of heart in which they are engulfed. Jesus who is Truth itself will dissipate all errors of the mind; He who is the Way will relieve oppressed wills; He who is Life will renew hearts overwhelmed with hatred and passion. "Ecce accedo ad sacramentum Unigeniti Filii tui Domini nostri Jesu Christi; accedo tamquam infirmus ad medicum vitae, immundus ad fontem misericordiae, coecus ad lumen claritatis aeternae, pauper et egenus ad Dominum coeli et terrae."

Let us consecrate to the Eucharistic Christ, present among our faithful, at least the first Thursday of the month, in order better to prepare communicants for the First Friday and the First Saturday.

We are further encouraged by the zealous efforts of Pope Pius X, of saintly memory, whose aim it was "To restore all things in Christ." His program has become even more urgent today. And he designated the Eucharist has the only efficacious means to attain that lofty goal, since it comprises and unifies all others.

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Sympathy Misdirected

Rev. A. William Meyers

IT goes without saying that it is the duty of every priest to show forth in his life, and this to the best of his ability, those fine qualities which make him a follower of Christ, a gentleman and a man of intelligence. For this sublime avocation every priest is conditioned by his long years of intensive study and severe seminary training. Now while all priests are aware of this awesome obligation, they must also be aware that there is a possibility of the human potential nudging them, as it were, towards a field of danger. We must remember that the Prince of Darkness is ever alert.

Now Since Christ is the Supreme Exemplar, we must necessarily have recourse to the Life of Christ if we will find out what characteristic is most outstanding, what characteristic it was that made Him loved by the multitudes. To my mind it seems that the most outstanding characteristic in the life of Christ as seen through the eyes of mankind and which made them love Him, was that sublimely magnificent possession called sympathy or compassion. As a proof of this contention let us examine the Sermon on the Mount. If we take the Sermon on the Mount and squeeze it, so to speak, into one word, that word will be sympathy, sympathy in its true sense, a feeling with, or, compassion. Thus, in the words of Christ Himself, "I have compassion on the multitude." This too may be seen in His many miracles; for ex-

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ample, when He called Lazarus from his grave, Christ was moved by the great sorrow of Martha and Mary; when He cleansed the lepers, He was moved by their suffering of apartness and isolation; when He brought back to life the son of the widow of Naim, He was moved by her tremendous pain of loss. Therefore, the very title "priest" has contained within it the connotation "sympathy," and thus it is that every follower of the Divine Master must demonstrate in His daily life a sublime sympathy for his fellow man.

The priest in his daily work meets many many people. He meets people of all kinds, people from every walk of life. In this tremendous social work our people look for a sympathetic viewpoint in the priest. The priest is expected to laugh with them in their joys, to exult with them in their good fortune and to weep with them in their sorrows.

Through these many years priests have lived up to this expectation on the part of the people. Every day in every rectory our people come to us as priests to share something of their personal lives, oftimes something which they hide from the rest of the world, even from their own families. They come to share this with him because in him they know they will find this wondrous virtue, sympathy, a feeling with a divine compassion.

Now while sympathy is an asset in the fight for the salvation of souls, while it is a virtue and a Christlike characteristic, there are times when even this great good can be misdirected, endangering the priest's peace of mind, weakening his state of Grace, and threatening his very priesthood itself. To bring out this point let me tell you a true story, an incident which actually happened and disrupted the lives of many priests.

*

In a certain large diocese there was a woman whom we shall call for the sake of our story Mary Jones. Now Mary had no religion, and to all extents and purposes she had not even a conscience. With all Mary was quite an actress. She could shed tears at will and turn on dramatics like any Barrymore. At heart Mary Jones was a blackmailer, but being very clever she never allowed herself to fall into this particular category of criminal life. She wanted something different, some form of activity that at worst would place her on the periphery of the law. When and where she found the seed of her idea no one will ever know, but this is how it eventually evolved. Mary Jones had her own particular story, a story which she stuck to even though she changed the stage many hundreds of times. Mary would go to a rectory and ask to see the priest on duty. By the time he arrived she was all

ready for her performance. She would find it difficult to talk, she would twist her handkerchief in her hands, and then her words would come out, sometimes stumbling, sometimes haltingly. The impression which she gave and intended to give was one of keen confusion and severe stress. The dialogue would run something like this:

"Father. . . , I simply had to come to someone. . . If I don't talk with someone, I'll go out of my mind. But, . . . then. . . I can only talk to a priest because—and I hate to tell you this Father — a priest is involved in my trouble."

Here, the unsuspecting priest would encourage her to go on: "Go ahead and tell me what's wrong. Maybe I can help you."

"Well, you see Father I'm all alone in this world, me and my little baby. And to make it worse, my baby is blind."

"But," the priest would intervene, "Where is the father of the child?"

She tearfully: "That's just it Father, the baby's father is a priest."

"Tell me, my child; this is something. . . Who is the man? Where is he?"

"Oh no, Father"—this quickly—"that I'll never tell. It's bad enough that my life is wrecked. I don't want to harm him. I love him, and till my dying day I'll never divulge his name. Besides, I couldn't hurt all the good people who know him and respect him. This is the only decent thing I've got left to hang on to, the knowledge that I'm doing that much good. This is what's giving me the strength to go on.

"But then," the priest would continue, "how can I help you? If you won't tell me the priest's name, what is there that I can do? And besides, you know that a man like that should be known. In your conscience you're bound to denounce him to his bishop. Does he support you?"

"No, Father," she would say, "he won't even see me. I write to him and get no answer. That's the reason I am here. I'm going to be put out of my room and I have exactly fifteen cents in my pocket. I don't know where to turn nor what to do."

The priest would study her trying to make up his mind as to what to do. Then he would say: "Supposing I pay your rent and give you something more for your food, you're going to have the same problem next week."

She would interrupt quickly, "Oh no, Father, I have the promise of a position. Just help me this week; next week I can take care of myself."

The priest would then dig into his cassock pocket and say, "Now stop crying. I know how you feel, I truly sympathize with you and I realize the awful corner you're in.

Here take this, it will tide you over until you get your job."

She would take the two or three dollar bills, crumble them in the palm of her hand and slowly fold up. Then with her face twisted with both emotion and thanks she would manage the words, "Father, thank you. How can I ever thank you. May God bless you for helping me."

The act was almost over, so slowly but with determination she would make for the door and with a final sideward glance turn the knob, open it and go out.

*

Now my friend, something along this line was given in testimony at a certain District Attorney's office. However, the story of this priest and Mary Jones did not end here. About a month later the priest would receive a letter from her telling him that she got a position in a nearby state. The postmark on the letter would bear proof to what she said. She would tell him in the letter that she was receiving very little money and that she was finding it hard to get along. Yet, she knew that God would provide.

Remember, she didn't ask the priest for anything in the letter. However, she left the opening for his priestly exercise of sympathy, of compassion and of charity. And being a sympathetic priest with a Christlike heart, he would sit down and write a letter that would read something like this:

My Dear Mary:

I am glad that you have obtained a position and that you are getting along. I feel sure that Almighty God will watch over you and your little child. Please accept the enclosed. Perhaps it will help you. I know it's not much but at least it will help. With every good wish and prayer, I am,

Sincerely,

Now Mary Jones had not only her story, but she had a letter to substantiate the story, a letter which could do this innocent priest tremendous harm. Although the good priest had said nothing incriminating in the letter, the letter plus Mary's story were dynamite.

This role Mary played daily in many many cities of the East and literally took over hundreds of priests. Mary's lucrative activities would have gone on and perhaps never been brought into the light had it not been for a foolish mistake on her part. Mary went a little too far. As time went by and Mary Jones saw how easily her little game worked, she became more sure of herself and as a consequence became as all criminals do, more careless. Well, anyway, this is what happened:

One night she rang the rectory bell, the rectory of an imposing church in a large diocese. Here she met a rather important priest. Again she told her story and once

again the priest fell for it. However, this priest was a very intelligent fellow and he was not satisfied that she find herself a position, but preferred that she educate herself for one that would guarantee her an income for life. Mary told him that she had had some instruction in voice culture. (Now might I insert here that this priest had boasted that he was a pretty shrewd fellow when it came to a story and that he'd never be taken over.) Sure of himself he opened the drawer of the office desk, took out stationery and proceeded to write a letter to the head of a school of music in which he guaranteed to pay for Mary's entire musical course. Mary naturally was delighted. This was more than she had hoped for. As the days went on Mary came and visited with him every week on his day on duty and told him how well she was progressing; told him how wonderful everything was and how delighted she was that she had found something to do in life that would give her security.

Finally months later she came to the rectory one night and asked for him. He came into the office, sat down at the desk as usual, and proceeded with the usual questions, asking how everything was going, and how she was getting along. But this night Mary had need of more money. She told him that she didn't know what happened but she must have lost her small purse and in it was all the money she had. She would need twenty dollars. Fortunately, this night the priest didn't have the twenty dollars and told her so. Mary became violently angry. Then came the light. The priest saw that he was being taken in. He stood up and ordered Mary out. Then came her flow of venom. She called him name after name, she yelled, she screamed, and finally ripping open the upper part of her dress she accused him of molesting her.

The priest, filled with terror, ran out of the room and up the stairs of the rectory shouting, "Monsignor, monsignor." The old Monsignor came out onto the landing and in an instant he got the purport of the whole mess. He quickly called the senior priest of the house to take care of the situation. Let us call the senior priest Father Joseph. Father Joseph went down stairs and into the office where Mary was still boldly carrying on. In his naturally gruff voice he said, "What's going on here?" Mary again started to put on the act but Father Joseph was not in a receptive mood. He shoved her into a chair and growled: "Sit down." By this time the rectory was all astir. He called out to the maid, "Margaret get the police on the phone and tell them to send a couple of plainclothesmen over here right away." Mary Jones now knew she had met her match. She quickly snapped her dress together and then said:

"I don't want to make any trouble. I have my name and my reputation to think of. Please let me go. I promise you I'll never come back again."

Now this was what Father Joseph wanted. However, he feigned much reluctance, but finally said: "All right—get out." Out went Mary Jones.

Father Joseph quickly turned to the sexton who was standing in the hall: "Jimmy, follow that woman and find out where she lives."

The sexton returned to the rectory with the address. It was only four blocks away.

At his family's home the next day, Father Joseph and his sister put their heads together as to what to do. They called the rooming house on the phone and learned that Mary Jones was out and was not expected back until late afternoon. Father Joseph turned to his sister: "Well, Helen, what will we do?"

"Joe, you know I'm for going there and getting in and seeing what she's got. I feel sure that Mary Jones is working a nice little racket all her own."

Out they went, but Helen who had all the appearance of a police woman said: "Joe, let me handle this my way. I think I can do better alone. You stay outside and if you see Mary coming along keep her out. Use any pretext you can think of."

Helen walked up the stoop of the rooming house, rang the bell, and when the housekeeper opened the door she edged her way in.

"I'm here to look at Mary Jones' room."

The housekeeper, taken unaware, offered no resistance, but opened the door and stood there while Helen looked around.

There was a wardrobe trunk that was open. Alongside of it however stood a large valise. Helen stooped and opened it. This was it. In the valise filed alphabetically were letters from hundreds of priests. All had fallen for the story. Father Joe's sister quickly took the bag and went to him on the sidewalk. "Joe, we've got it." The two of them returned to the rectory and from there Joe called the District Attorney's office. Two men came up and took the valise into their possession. That day Mary Jones was apprehended. As far as I know, until this day the valise is still with the District Attorney for future use in case Mary starts out on her career again.

And so my friend, you see how easy it is to get into the danger zone through the use of misdirected sympathy. Sympathy is truly a great virtue as we said at the very outset. However we must always be on guard lest perchance another Mary Jones causes us much trouble, much worry and much inconvenience. I often wonder why the portrayal of Satan has been

confined to the masculine gender.

We come to the end of this article. Here we should ask ourselves how we may avoid some of the pitfalls of misdirected sympathy or misdirected compassion. When I was first ordained a priest I had the good fortune of being an assistant under a very wise old priest. He set down a few rules which I have never forgotten; rules which have paid off.

First of all he said, be very careful what you write down on paper. If at all possible don't write at all. Secondly, when you have a case that demands your sympathy and demands your help according to your conscience, don't let your heart run away with your intelligence, investigate. Find out who they are, whether or not they are worthy; find out whether or not you are doing the right thing. And lastly, when you are in the confessional and hear stories which bestir your sympathy and compassion, don't be moved to say, "Go to the rectory and ask for me and there we will work out something for you." Finish your work in the confessional right there. If it's a matter that has to be handled in the rectory, tell the penitent to go to any priest at all. Don't tell them to come to you.

These three admonitions constitute very wise advice. If we priests all follow them in our social service, in our contacts with our people, we can still practice the sublime virtue of sympathy; we can still follow the Divine Master in exercising compassion; we can still imitate our Supreme Exemplar, Our Lord Jesus Christ, and at the same time reduce to a minimum the possibility of endangering our lives, our priesthood and our Church.

A lay person has just preached a sermon to me: "How wonderful for you to have devoted your whole life to close companionship with God!" — and has set me to examining my conscience.

Portrait of a Priest

A nun artist painted my portrait for me. The picture showed Christ working at a sculptor's bench; on the bench lay a block of marble showing the first outlines of a heart; in one hand Christ held a sculptor's mallet and in the other a chisel. That pictured chisel is my portrait — and what a true portrait!

The chisel of itself has little or no significance — nor have I. The chisel's only value comes from its use in the hand of the artist. I have value only when God is using me for His work. Whenever the chisel is being used, it is being hammered — if I am not being hammered with trials from God, it is very likely a sign that He is letting me lie idle in His work. Physics tells us that the force of a blow is equalled by the resistance from the thing struck; if the chisel slips off the block without meeting resistance, it fails to cut away the unwanted marble and the block remains shapeless — if I meet no resistance from those for whose souls I labor, I must fear that I am failing to cut away the earthly mass which covers His image. If the chisel is too soft, it will not cut to carve the image — if I am lax in dealing with souls, I will disfigure them. Under continued use the chisel becomes dull and must be reshaped and sharpened — so also I. To reshape and sharpen the chisel, the blacksmith puts it in the fire to forge, hammers it back into shape on his anvil and grinds it on his wheel — trials and sufferings are God's forge, anvil and grinding wheel by which He reshapes, tempers and sharpens me for His work.

Christ is pictured reproducing His Sacred Heart in the marble — my work is to reproduce His Sacred Heart in the souls of men.

— A PRIEST

The Expansion of the Church

Emmanuel Cardinal Suhard

THE GROWTH of the Church depends upon God, but not without us. For His Omnipotence has willed to entrust us to be, with His grace, the artisans who shape its growth. On what conditions?

What Theology and History have just taught us about the Church will guide our action.

Our action is going to be based on the theandric nature of the Church, and therefore to avoid, from the beginning, two false roads. If we pushed these to the limit, and in a unilateral fashion, they would constitute clearly characterized errors. We are now in a position to see that these two contradictory solutions have this in common: they mutilate the whole conception of the Church by excluding one of its two elements.

Modernism constitutes a first group of errors. It has a history. Fifty years ago, overwhelmed by the conquests of modern thought, certain Catholics, insufficiently aware of the transcendent value of their faith, attempted an adaptation which amounted to an abandonment of doctrine. What mattered, they thought, was to reconcile themselves with the world. If therefore some concessions were necessary to harmonize dogma with reason, or ethics with science, we must consent to them. Everything evolves in the world. The Church does not escape this law. Let her accept it boldly; she will profit by it. It is not the Letter that matters, but the Spirit, not our heritage but "Life" and "Progress." For being is essentially "becoming." If the Church wants to live, let her adapt her Dogma, her

worship and her discipline to the needs of the present.

The Church, however, did not see it this way. In condemning this deviation so firmly she saved herself from a naturalism which, by depriving her of her transcendence, would at the same time deprive her of every historical reason for her existence. Modernism had seen the "human" side of the Church, but it misunderstood its divine nature. It had seen only the "phenomenon." It is the inevitable blindness which still lies in wait in our time for all those who, even without realizing it, remain influenced by Naturalism.

Will the Church recover her place in the world this way? Most certainly not. In their thinking Catholics should never accept a systematic rejection of all that is old, nor a craze in principles for "all that is new." In the first place, an exaggerated Progressivism is both naive—to any person of reason or experience—and contradictory in terms. What is "modernism" which in the name of unlimited progress, canonizes one of its transitory moments? That is a "fixism." In making the present as such, a valid absolute and a norm of action, the Progressivist freezes the becoming in one of its decrepit structures. What he calls "today," another tomorrow will call "yesterday," and will condemn it for this very reason. . .

One sees especially how right the Church is when faced with all the concessions and compromises ever so often asked of her by this "world which passes," to maintain an intransigence which is not with her an "attitude" or a prudent reflex for the sake of survival but the simple corollary of a dogma, and the quiet radiance of her being. Let us recall the beautiful affirmation of St. Vincent of Lerins: "Keep the deposit of faith." But what is this deposit? "It is what has been entrusted to you and not what you have devised: a matter not of wit, but of learning, not of private adoption, but of public tradition. You are not to be the author of it, but the keeper. . . Preserve the talent of the Catholic faith. You are to keep what has been entrusted to you, then hand it on in turn. You have received gold, hand on the gold, do not impudently substitute lead for the gold. . . The truth you have learned, teach it also yourself; say things in a new way without saying anything new."

In practice the attitude of the Christian in the world will never therefore at any price be one of surrender. "We are not Christians in order to be obliging, flexible and malleable, ready for every compromise and every abnegation . . . to be carried about with every wind of doctrine." "The Christian has his line of truth and integrity, and to error and to evil, he says: No. . . Let us remember that how-

ever powerful the world may be, it is held in check by the firmness of a conscience."

The Catholic Synthesis

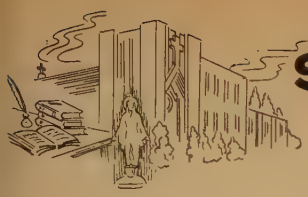
Here we must be precise. The commitment which the Church ought to make today is much too important for her to be satisfied with a passing and local compromise. A vast synthesis is needed, capable of giving Christians the twofold answer they are seeking, a humanly effective action and a completely Catholic doctrine. Here again the theology and history of the Church will make possible the realization of this valid doctrine. We do not propose to do more here than point out the way and support the action of our faithful.

The whole work will be of long duration and will not be the work of one man. The time has come when the greatest service that can be rendered the Church and her children is to make the "Christian summa" of the world in formation. The greatest error of the Christians of the twentieth century, and the one its children would not forgive them, would be to let the world take shape and unite without them, without God—or against Him; to be satisfied with recipes and tactics for their apostolate. We do not wish to make this error. It will perhaps be the great honor of our time to have started what others will carry through: a humanism in proportion to the world and God's plan. On this condition, and only on this condition, can the Church develop and become in a near future what she was in the Middle Ages for the West: the spiritual center of the world. The atheistic and anti-Christian civilization, which is spreading in our time, can give way to a sacred culture, to a Christian transfiguration of life.

Need we add that this task is incumbent on the intellectuals, as it was in the time of the great Doctors of the Church? They must bend every possible effort to the creation of a Christian society in which the kingdom of God will be sought above all else. The first apostolate, at the present crossroads, is in the realm of Thought. The Church is at this turning point where she can lose all, or win all, according to the spirituality she offers mankind.

This "vision of the world" can center entirely around a twofold perspective, which in its term is only one and which sums up the whole mystery of the Church: the Mystical Body, Christ the King.

This is an extract from a widely-read Pastoral Letter of the late Archbishop of Paris, Cardinal Suhard. "It is a singularly powerful analysis of the deepest meaning of today's crisis, and a singularly profound statement of the Church's contemporary mission."



seminary Memoirs

Francis E. Nugent

MOST of us find a bete noire in the **particular examen.** When we are left on our own as to spiritual exercises, when no insistent tintinnabulation of the bells obliges us to that meridian quarter hour of toil and trouble, we are likely to conveniently forget about it. Most days we spend far more time examining countenance than conscience. Of course, we are quick to admit that in theory the particular examen is essential, the sine qua non of spiritual development. But in reality . . . . . ? It's just that we find it so terrible a job to keep our mind on the subject at hand: around noon-time we develop acute mental wanderlust. Our head whirls to the ballet suite of a thousand ballerinas named Distraction. To crown it all, our middle is hollering "Vacancy." Two minutes of the examen and we'd just as soon call it a day.

I think that most of the trouble we clerics, especially young seminarians (though many who are done with the Prime of life and gone on to the Tierce are in the same boat), experience with the examen, stems from a root cause of aiming beside the mark, vanquishing straw men. The innate reluctance we all have of laying bare what pride decrees we conceal, often succeeds in detouring us from the crater-pocked Via Veritatis to the splendiferously paved superhighway Non Ad Rem. Mind you, I'm not talking now about distractions, but **subject** matter. I'm disturbed not because our minds ramble and roam during examen, but because so many of us could qualify for Miss Emphasis of 1952. I don't like to see us barking up the wrong tree. In other words, I think a lot of men examine themselves on the wrong things, or the same right things too much of the time. Let me explain.

As necessary preliminary, and at

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the risk of belaboring the obvious, I should remark that: 1) If you feel military and get too general — and hence, innocuous — you shouldn't be at all surprised if your mind wanders from here to China and back; 2) if you deal in your examen with the two things that don't belong there — faith and purity — why, you ought to expect the cartwheels imagination will do with them; and 3) if, finding difficulty in filling up the allotted time, you pad your examen with slow-motion "acts" and elongated preludes and postludes, don't lament that the few seconds you leave for search and correction and anticipation of the future simply don't produce. In other words, you know as well as I that there is no need to generalize in something that's terrific when specific; that there is no need to deal with purity and faith when there are scores of other spiritual patients queueing up for treatment; and that there is no need to smother Baby Examen in a blanket of anachronistic piety.

But what I'm getting at is this: many often concentrate on a certain few old stand-by subjects that have weathered the examens of many moons. It's "Obedience to Rule" on Monday, "Charity Toward Confrati" on Tuesday, "Wilful Distraction at Devotions" on Wednesday. Week in, week out, the same. Or variations on the same theme. You'd think they made their examens on a duplicating machine. "Repetitio est mater studiorum." Yes, but not examinorum. A little variety is even yet the spice of life. Granted these ought to occupy our occasional attention, these old faithfuls, but let's not deaden them with continuous performance, a la the local cinema palace.

A new slant is needed. Or maybe not so much a new slant as a rediscovery of an old one. We must let Him Who makes all things new renew the face of our examens to derive from them the profit He intends for us. It is to the task of suggesting new lines of inquiry for the particular examen that I have set myself in this series. I have not written merely to provide spiritual reading, but more particularly to intimate to you the dimensions of a new slant. I hope I shall have succeeded: in any event pray for me that I may practise what I preach.

•

Saint Bede (who did **not,** as a wit of my acquaintance maintains, invent the Rosary) tells us in the Breviary that when Our Lord bade us to "Fear not, little flock," He had in mind "the Church's great zeal for humility." As it happens, you and I represent the Church: and how, pray tell, is **our** zeal for humility? An embarrassing question, true enough, but a fundamental one. To concretize it, let's think, for a few paragraphs, of humility

n terms of a virtue it always be-rays, reverence.

It is a kind of tragedy when a Reverend forgets reverence. His apsus memoriae is, of course, usually the spawn of pride; and often, in accordance with vanity's best tradition, a very subtle affair. Let me show you what I mean.

We are a class apart. We know t. Our people know it. They rever-ence us — not always for what we are as persons but for what God has called us to and endowed us with. But do we reverence **them** as we ought? A reverence very differ-ent from that owed to God's holy ones, but a reverence none the less, must be theirs, you know.

Do we reverence them, as we walk down the street before them, as fellow souls fashioned in the mage of God, gifted by His as the dwelling-place of His Holy Spirit, made resplendent to angelic gaze as members of the Mystical Christ? As we meet them do we remember that Christ Our Lord is the Man of a Billion Disguises? That He stands before us now in one unutterably precious to Himself? When we pass our laical brethren do we show them a hauteur instead of a heart? Every eye is on us when we go abroad — what sort of impression do we register with them? "That's a high horse **he's** riding?" Or: "He seems as though you could talk to him?"

The way we walk, for instance. Could you call it a gait of Heaven? Or do we bounce along with com-placent, upper-crust step that pro-claims to all who can see that yon-der cometh a Big Wheel? Do we strut or do we walk? Stop and think of it a minute. If your self-satisfaction has hardened into a habit of peripatetic pomposity, you might try curing your high-hat saunter by lining your shoes with pebbles. In any case, mistake your nose for a flag and lower it to half-mast, because **your** appearance on the street may determine **some-body else's** appearance in church. Reverence others by realizing that they're human, too.

●

Another for instance. When we appear in church dozens of eyes are glued upon our every move-ment. The way we take holy wa-ter — do we bless ourselves with slow reverence befitting the pow-erful sacramental we are using? Or do we splash in unthinking aban-don as though the font were a fin-ger-bowl, and then jerk a careless, sloppy Sign of the Cross, our mind off somewhere miles distant? Rev-erence to God and His marvelous sacramentals demand the former procedure. And, as always, **qualis pastor, talis parochia.**

Our genuflection — is it precise and reverent? Or do we look as though we were sliding home? What kind of devotion can we ex-pect people to have if they see us who live supposedly so close to the Sacred Mysteries render the Euch-

aristic Majesty a mere unthinking, mechanical curtsy?

And the way we recite our prayers, community or otherwise — what can we say of **that?** Do we rattle off staccato Aves so garbled a Throne couldn't decipher them? Do we dare to address God Almighty in the pedantic, self-assured fashion of inflection we would use for a lecture audience? Are we hot-rod prayers, quam primum clerics?

I have known dozens, literally dozens, of men, to assume a chapel voice entirely different in tenor and modulation from that they used outside. (No result of reverence, either.) There is always a tendency to exult in the sound of one's voice. But people are quick to notice such a tendency in a Priest. It must be squelched, not developed, in the seminary. And did you ever stop to reflect what merit Our Lord must attach to all the sound and fury with which many of His Levites choose to invoke Him? A sobering reflection, indeed.

We could prolong all this indefinitely, but I think the example must by now have sufficiently trahunted.

But we must be reverent for the right reasons. It is not too difficult to remember reverence in the Presence of the Blessed Sacrament or in reference to things sacramental. But it is easy to forget to see Christ in those about us, though we must not. We must reverence our fellows because we look into their eyes and see **His** eyes, listen to their words and hear the melody of **His** voice, shake their hands and understand we have grasped **His** respond to their smiles and know we have warmed to **His,** done good to them and joy to know we have done good to **Him,** love them, in a word, for the Love we see within them.

Before the luminous Judgment Seat of God we shall not be reverent — we shall tremble rather rhapsodically, I imagine. So now while day remains, before the night cometh when no man can work, let us be reverent, one and all, while yet we may.

Have I anything in my life which I must give up in death? If so, I will give it up now. Am I holding on to anything which I cannot take with me in heaven?

BOOK-REVIEW Selections

SEX-CHARACTER EDUCATION by Rev. John A. O'Brien, Ph. D., The Macmillan Company, New York, 1952, pp. 212 $2.75.

Three out of every four parents have missed the opportunity of safeguarding the mental and moral health of their children. In spite of complete agreement among all authorities that sex education must not be left to chance, the great majority of parents fail to give their children any information on this vitally important subject—information which as parents they are normally, naturally, and above all others, best suited to give.

The reason for this neglect lies chiefly in the fact that most adults do not know **how** to unfold such knowledge. To make it possible for parents successfully to assume this important responsibility, Father O'Brien tells in plain and simple language **what, when** and **how** to explain the pertinent facts of sex.

He urges that sex instruction must never be a cold, intellectual lesson in biology but a warm emotional experience that aids moral development, and brings parents and children closer together.

Upon parents, points out Father O'Brien, rests the obligation, primary, fundamental, and inescapable, of explaining sex to their offspring. If they neglect it, they are robbing their children of an essential part of their birthright; they are exposing them to bewilderment, confusion, and misconceptions which may cause fissured personalities, emotional frustrations, and psychic scars that will plague them to their dying days.

In the sex-saturated atmosphere of today, **the silence of parents constitutes criminal neglect.** Children crave information on this subject as earnestly as they crave food. If parents fail to provide food for their growing bodies, are they not branded as criminals? How can they escape a similar indictment when they neglect to minister to the hunger of the minds and hearts of their offspring?

The intimacy of the relations in the home affords parents ideal opportunities for such instruction which are denied to all others. Receiving life and nutriment from them, the child trusts no others.

Contributors from many fields add the benefits of their special

knowledge to this forthright manual. Gene Tunney, the ex-champion, Dr. Paul Popenoe, marriage counsellor, and Margaret Culkin Banning, mother and author, give three different views on "Why Cheating Doesn't Pay." Specialists in the field of public health and social hygiene discuss the findings of their surveys, a mother speaks out against too much sex education in the schools, and The Christophers contribute four model conversations on various aspects of sex which might take place between parents and their children.

Thus fortified with the most up-to-date educational methods, mothers and fathers can jointly create a reverent, wholesome approach to sex. Several chapters offer scientific and down-to-earth counsel in dealing with the problems and temptations of teen-age youth. Many parents may wish to have adolescent boys and girls read these chapters themselves so that a basis for discussion can be established.

While designed primarily for parents this is a book that will also prove helpful to teachers, pastors, and anyone who may find it necessary to supplement the instruction of parents or to give such instruction when parents default.

The book meets an urgent and pressing need and deserve a place in every Catholic home. It is easily the best book ever published on this subject and is a must-book for parents, teachers, clergy, social workers, teenagers, and for all planning marriage.

Patrick J. Cronin

THE PEOPLE'S PRIEST, by John C. Heenan. Sheed & Ward, N.Y. 243 pp. $2.75.

In recent months two or three books on the secular priesthood have been published but none—perhaps ever—has been so devastatingly, almost brutally, frank as Mgr. Heenan's **The People's Priest**.

It is too much to hope that he has banished from literature those curious figments of the novelist's imagination that have done service for Catholic priests and have been inflicted on us in recent years. At any rate, his picture is refreshingly different from theirs.

Explosions, Various

If one counted up the number of times Mgr. Heenan mentions clerical anger, one would hazard the guess that more than anything else is the priest's besetting sin, and the author is almost certainly right.

Another effect of the book is to blow sky-high the pious Catholic's idealized picture of the priest. Whether this is likely to justify the perhaps startling results that may follow, it is difficult to say. Mgr. Heenan evidently thought the risk was worth taking.

It is necessary to state clearly that Mgr. Heenan is writing about the secular clergy from a practical, perhaps too practical, standpoint; his intention was "to give younger priests the results of twenty years' experience in the ministry."

Sense Without Sting

So we are conducted through the

uties, personal and pastoral, that ll to the lot of almost every sec-lar priest: prayer (with but one rief paragraph on the Divine Of-ce), Mass, with admonitions how ot to say it, visiting, the care of ie sick and the poor, behaviour he priest's!) in church, church ervices (two good chapters on the dministration of baptism and ma-imony), the priest in the school, reaching, relaxation, and the ork and art of conversion.

A pretty full program, and we re conducted at a vigorous pace hile a shower of acute observa-ons, frank criticisms, opinions (al-ost all of which some will dis-ute), and lots of sensible advice ll upon our unprotected heads.

Mgr. Heenan has avoided profes-onal clericalism himself almost ntirely (though there are one or vo unfortunate expressions in the ook), but he remains always and nmistakably the Catholic priest. is own zeal, his kindliness, his nderstanding of human nature, ke out the sting of many of his marks. No priest, I think, can ghtly be offended by them.

Practical Wisdom

Occasionally a somewhat grim epigram leaps from the page.

"From time to time most priests appear before their superiors. They may be dumb before these shearers. For a variety of reasons they may not open their mouths. But this in itself is not test of humility."

No doubt the author did not think that the roles would be reversed before his book appeared. (The author was made a bishop while the book was on the press.)

In a very different key is this: "'There is nothing left except prayer,' say many Christians. They do their best and then leave it to God. It does not occur to them that they should first leave it to God in order to be able to do their best."

Yes, there is much practical wisdom in the book, thrown off almost casually, and it will repay many a reading. Perhaps it will serve best as an examination of the clerical conscience.

— Fr. James Crichton
"Catholic Herald"

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The Careless Priest in Perspective

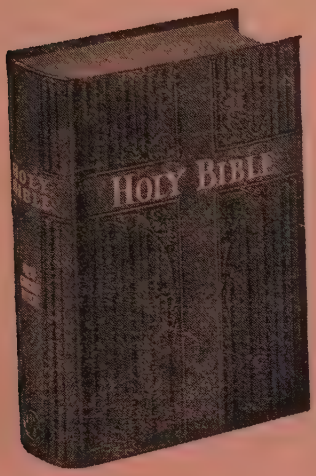
Let us hold it as a fundamental truth, that if a priest wishes to live up to the standard required by his calling, he must give himself with intense earnestness to prayer. It is much to be deplored that prayer is too often made rather out of routine than with fervor of spirit, the psalms for the appointed Hours are recited listlessly, a few invocations are added, and no other time is set apart daily to commune with God with the piety which lifts the heart heavenward. . .

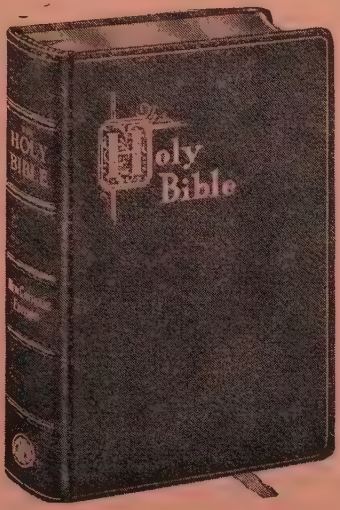
It is of capital importance with regard to prayer that a certain time be set aside every day to meditate on things eternal. No priest can omit this without being guilty of great carelessness—and without grave loss to his soul.

A certain heavenly-mindedness befits the priest, as being one who must himself know, speak of, and breathe unto others the love of heavenly things. . . That daily meditation helps more than anything else to produce and sustain this habit of mind, this almost natural union with God, is so obvious to the thinking mind that we need insist no further upon it. A sad proof of this necessity is found in the lives of those priests who despise and make light of this practice. They are men in whom that priceless blessing—**sensus Christi**—has grown feeble; they give themselves wholly to vain and earthly things, fulfilling their sacred obligations negligently, coldly, and perhaps unworthily.

Among those who fail to consider in the heart, or who look upon mental prayer as a burden there are some, who, though aware of the consequent spiritual atrophy, excuse themselves on the plea that it is manifestly to the advantage of others that they should be wholly taken up with the distractions and cares of the ministry. They make a sad mistake, for, not being accustomed to commune with God when they speak to others of Him or try to instruct them in Christianity, the Divine Spirit breathes not through them, and the Gospel in their hands, seems almost without life. Their voice, however striking, prudent or eloquent it may be, is not the voice of the Good Shepherd, to which the sheep hearken to their salvation; it is but empty noise and passing vanity, often bearing fruit only in pernicious example, to the discredit of religion and the scandal of the good. So also is it with the whole life of such a man; it produces no solid fruit, at least only a short lived one, since there is lacking that heavenly shower which "the prayer of him that humbleth himself" calls down in great abundance.

—**Pope Pius X**





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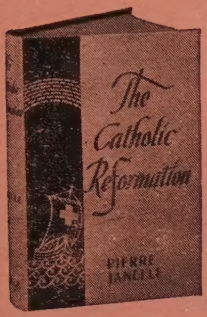

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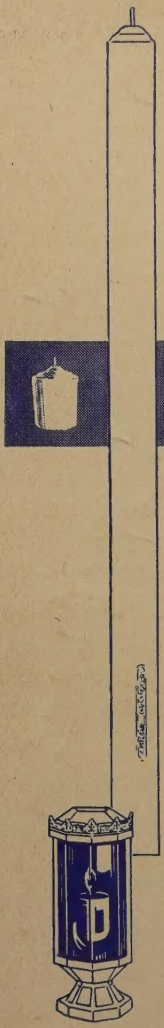

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